dagger is instantly plunged into the child's breast, and the body is cast into the river amidst the jeers of an infuriated populace, who are crying out, " Where is now your God ? What is become of all your psalms and prayers now ?" The scene that follows is not less characteristic. A crowd of persons have assembled before the gates of the church at Lyons, and are waiting on their knees the return of an ecclesiastical dignitary, who had been paying his devotions in the interior of the building. They are the very persons who had been perpetrating wholesale murders or inciting the murderers; and now they are waiting the absolution and blessing of the cardinal. As he approaches, they bend their heads in lowliest adoration; and he lifts up his hands, and grants them forgiveness and the blessing of heaven. The cries of the murdered are forgotten by the mob as they retire ; their minds inhaling the incense of an apparently approving conscience, which seems to point to an approving God.

Such facts as these show that whatever may be the fault of the conscience, it has not lost its power. While man's moral nature is completely disorganized, it has lost none of its essential elements.

The conditions of responsibility seem to be conscience, will, and intelligence—the conscience being the law, the will the agent, and the intelligence the means of announcing the state of the case to the law. The will, as the agent, is the immediate seat of good or evil, and all evil may be traced primarily in it. But the will, if depraved, will soon come to sway the intelligence, and the intelligence gives a false report to the conscience, which utters, in consequence, a false judgment. If this view is correct,, then we see that the moral disorder, beginning in the will, lies all along essentially in the will, which corrupts the intelligence, which, again, deceives the conscience. As long as the will is corrupt, the intelligence will be perverted, and the conscience

deluded. Give us but a corrected will, and the intelligence will give in faithful reports, and the conscience will become an unerring guide. " And here we may take occasion to observe the misery of man's corrupted nature, wherein those faculties which were originally ordained for mutual assistance, do now exercise a mutual imposture ; and as man did join with a fellow-creature to dishonour, and if it had been, possible to deceive his Maker, so in the faculties of man, we may discover a joint conspiracy in